

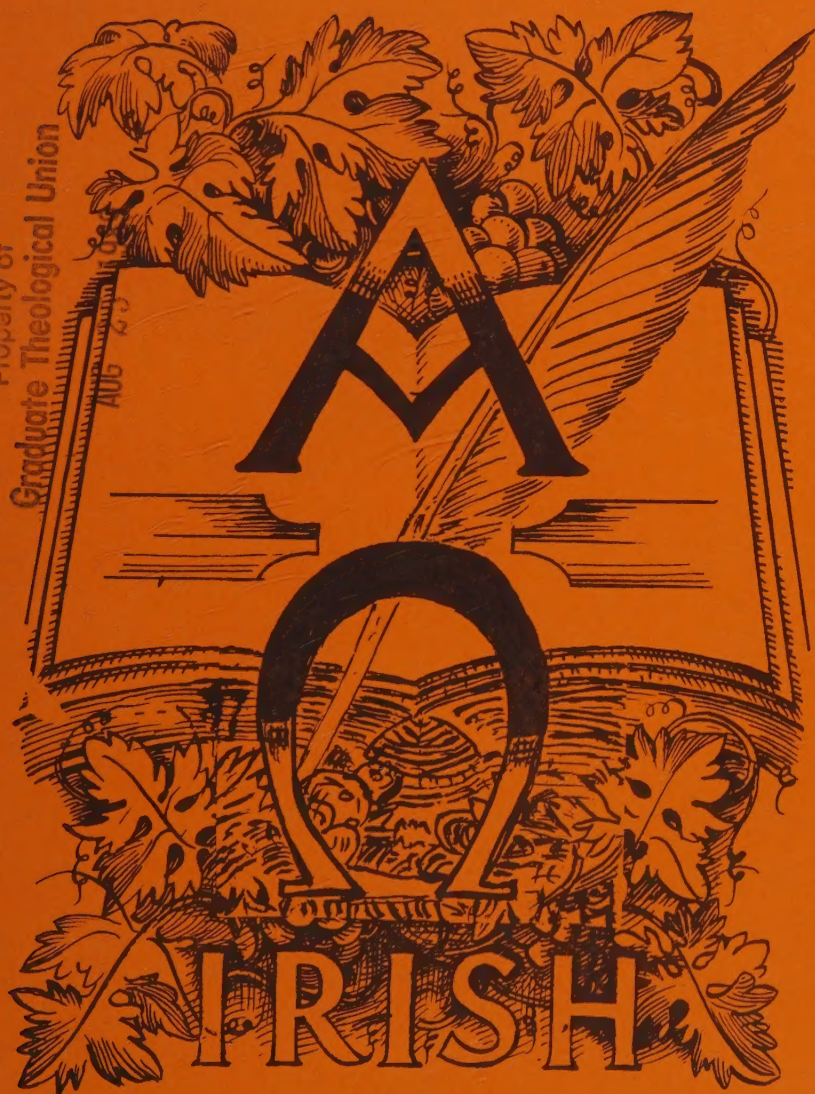
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Translators - Their Methods and their Problems /1

J.S. McIvor

When I was a boy, the Authorized Version of 1611, the King James Version, reigned supreme. It was read at public worship, it was used in private devotions, we learnt long passages from it in the Public Elementary School. Occasionally James Moffatt /2 knocked at the church door. On rare occasions he made his way into the pulpit and many used his translation for private reading. But Moffatt never really dislodged the AV.

Today things are different. In the church where I worship the AV is used in the pulpit and in the pew. But a quick trip around the five churches in the immediate vicinity of this College reveals that there are FOUR versions in regular use. Two churches use Good News Bible, one the Revised Standard version, one the New International Bible and one the New English Bible - a pattern which, I'm sure, is not untypical throughout the wider church. Today, in fact, we have so many different versions of the Bible available to us that we can well understand Jerome's exasperation, when invited by Pope Damasus I in 382 to try to sort out the chaotic situation brought about by a surfeit of Latin translations on the market, he remarked: "Tot enim sunt exemplaria paene quot codices", /3 which could be roughly translated as: "There are just about as many different types of text as there are manuscripts." A few years ago there was published a little book with the intriguing title: Bible Translations - and how to choose between them. /4 I wonder if this is to be the fore-runner of a new quarterly magazine of the Consumers' Association, with a title like "BIBLE WHICH?" to set alongside "CAR WHICH?"!

I should like today then to say something about TRANSLATION, thinking in particular of some of the problems involved and at some of the methods translators employ. Of course when we talk about Bible Translations we usually think of modern versions, but let's remember that Bible Translations did not begin in our day - they have been going for a very long time. They have their origin in a situation where devout people want to be able to read or to listen to their sacred books in their own

tongue. This means that even before Christ came the OT had already been translated into Aramaic, Greek and perhaps Syriac. That process continued after the coming of our Lord, with the whole bible being translated into Syriac, Latin, Armenian, Georgian, and, as the Faith spread throughout the world, that translation process kept in step, though somewhat erratically, until today the scriptures, or parts of them, have been translated into many of the main languages and dialects of the world - 1849 to be precise, though that does leave quite a shortfall when we remember that there are approximately 5000 known languages in the world. In some ways, at least, the wish of the great Dutch scholar, Erasmus of Rotterdam, has been granted. In 1516 he said:

"Christ desires his mysteries to be published abroad as widely as possible. I could wish that even all women should read the Gospel and St. Paul's epistles, and I would that they were translated into all the languages of all Christian people, that they might be read and known not merely by the Scots and Irish but even by the Turks and the Saracens. I wish that the farm worker might sing parts of them at the plough, that the weaver might hum them at the shuttle, and that the traveller might beguile the weariness of the day by reciting them." /5

Granted, then, that today we have the bible translated into many tongues, let us pause for a moment to consider these words "translate" and "translation", which so far we have been using so freely. When I translate something from one language to another, what am I actually trying to do? If I start from the word translate, trans is the Latin for "across", as in "Trans-World Airways," "across the world;" atum comes from the Latin verb to carry. i.e. "to carry something across," "to carry something across from one language to another." In bible translation, then, the translator is taking something written in Hebrew or in Aramaic or in Greek, and carrying it across in the language of George or Pierre or Gina or Chong or Patricia or Rudolph or Vittoria....carrying it across in such a way that George or Pierre or Gina or Chong or Patricia or Rudolph or Vittoria hears it in his or her own tongue.

If that can be accepted as a working definition of "translation", our next question must be: how can this be achieved? There are basically two approaches to translation:

1. A literal, word-for-word translation, following rigidly the sentence structure and the word order of the language I am translating from, an approach which many of us may recall from our clandestine use of Kelly's Keys to the Classics, which provided us with a wooden, literal, word-for-word translation, as we attempted to accompany Caesar in his Gallic Wars - not unlike Inter-linear Versions of the Old or New Testament used by some students today.

2. Take a phrase or a sentence, and irrespective of the word order in the original sentence, pass on the meaning in the structure of the new language in such a way that the new hearer will not even be aware that he is listening to a translation.

In the first, you hold on to the mould of the old language; in the second, you break the mould of the old language and pour its contents into the mould of the new language.

These are the two extremes in translation, and it would be fair to say that all bible translations fall somewhere between these two poles. To illustrate, let me take an example of each of these two extremes, using the well-known passage in Hebrews 1.1-3 as our basic text.

1. The Concordant Literal Version, by A.E. Knoch, 1966
By many portions and many modes, of old, God, speaking to the fathers in the prophets, in the last of these days speaks to us in a Son, Whom He appoints enjoyer of the allotment of all, through whom he also makes the eons; Who, being the Effulgence of His glory and Emblem of His assumption, besides carrying on all by His powerful declaration, making a cleansing of sins, is seated at the right hand of the Majesty in the heights

/6

2. Good News Bible, 1976

In the past, God spoke to our ancestors many times and in many ways through the prophets, but in these last days he has spoken to us through his Son. He is the one through whom God created the universe, the one whom God

McIvor, Translators, IBS 11, July 1989
as chosen to possess all things at the end. He reflects
the brightness of God's glory and is the exact likeness of
God's own being, sustaining the universe by his powerful
word. After achieving forgiveness for the sins of
mankind, he is seated at the right hand of the Majesty
in the heights. /6

Both of these are translations. We could say, indeed,
that they are both correct, faithful, accurate translations.
Yet merely to listen to them does reveal a massive
difference both in approach and end-product.

The first is a literal translation, following the
original doggedly, word for word, working on the basis of
formal equivalence." The second translation would say
that its aim is to express the meaning "in a manner and
form easily understood by the readers," on the basis of
dynamic equivalence." And, as I have suggested, all
possible translations will fall somewhere between those two!

With this in mind, then, let us look a little more
closely at the translator and say some things about him.

He must know both languages intimately. Augustine,
in the fifth century, made a scathing comment in this
connection. Talking about the early Latin translations
from the Greek, he complained: "no sooner did anyone
gain possession of a Greek manuscript, and imagine himself
to have any facility in both languages (however slight that
might be) than he made bold to translate it." /7

Like the translator Augustine had in mind, many of us
may feel thoroughly incompetent in two languages as we
struggle with Hebrew and Greek and we wonder if it is
possible to be competent in any other language than our
own! Can anyone ever learn another man's language
thoroughly? Indeed, is there such a thing as true biling-
ualism? Two things make it very difficult for anyone
to attain absolute competence in another language as well
as his own:

(a) There is the idiom factor or the cultural
factor. Language is related in some way to the culture
from which it springs. Can we therefore know thoroughly
the language of a people whose culture we only know at
second-hand? It is when we look at the peculiar idioms
of a language that we begin to see some of the
difficulties, for different groups of people from

different cultural backgrounds have different ways of saying things. Let me take one simple example: I may say to my German friend, "I'll meet you at the front gate at half three." I arrive at the front gate at half three to find a rather irate Hans demanding, "What kept you? You're an hour late." I suddenly remember that when I say half three, I mean half past three, but when a German says half three he means half before three, what we would call half two! Having calmed him down, I invite him to my room for a cup of coffee. As we chat, I tell him of a rather stupid thing I've done, adding: "I'm in the soup now, alright!" He looks at me perplexed, and says: "But I thought we were having coffee, not soup! The conversation goes on and Hans tells me of a silly mistake he has just made, and remarks: "Ah, now, I am sitting in the ink." It's my turn to look puzzled! Then we both burst out laughing as we realize that we are each expressing our plight by using two entirely different idioms. "I'm in the soup" (English) = "I'm sitting in the ink" (German). Can you ever adequately translate idioms into another language? Think of some of our own rich local idioms? How would you ever translate these adequately into e.g. Hungarian? We have: "The crack at John's wake was grand. Sure he had a heart of corn." "He didnt come within a bagle's gowl of it;" "I'm not at myself today;" "He's gone bananas."

Every language has its own idioms, its own peculiar ways of saying things - perhaps they start as slang, then become colloquialisms, and finally become imbedded in the mainstream of the language. Hebrew and Greek had their idioms, their peculiar ways of saying things too! When we meet such idioms in the bible, how should we deal with them? Should we translate them literally, or should we try to find the nearest corresponding expression in our language and use it? For example, after his call to be a prophet, God says to Jeremiah: "Gird up your loins," /8 a picture taken from Near Eastern forms of dress. As one commentator puts it: "that is, that the loose skirts of the flowing robe must be gathered into a belt for hard work or vigorous activity." /9 Should we then translate it literally, "Gird up your loins," and leave it like that, hoping that our reader will know, or that some one will explain to him, exactly what is meant? Or should

we use a corresponding expression in our own language which expresses the thought involved but in a phrase that we don't need to have explained to us, for example: "Roll up your sleeves." The AV has: "Gird up thy loins." Likewise the RSV, except that "thy" becomes "your", as is the case also with the JPS translation. But some of the other recent translations move away from that picture:

NEB: "Brace yourself."

IV: "Get yourself ready."

NB: "Get ready."

JB: "Prepare yourself for action."

Or what about that strange expression in Ezek.8.17? Ezekiel castigates God's people for the way they have behaved and ends his comments by adding, "AND LO! THEY HAVE PUT THE BRANCH TO THEIR NOSE." Here clearly is a Hebrew idiom. Most English versions leave it like this, though one or two try to give a corresponding English expression, e.g., NEB: "While they seek to appease me;" or GNB: "Look how they insult me in the most offensive way possible." The real problem here is that we are not sure what the Hebrew idiom means! And the uncertainty of the meaning of the original idiom is highlighted by the fact that the two translations just quoted use two entirely opposite expressions to translate it! Idioms show clearly the problems involved in translating from one language to another and sharpen the question if it is really possible for anyone to know two languages sufficiently thoroughly as to be able to translate perfectly from one language to another.

(b) Another thing which makes it difficult to know another language intimately is the structural factor. Every language has its own special structural features. Hebrew is no exception. Let me mention five peculiarities which Hebrew has:

i) Hebrew usually puts the verb before the subject. Thus, the phrase, "The man said to his wife," if spoken by an Israelite in the OT would be: "said the man to his wife." Take, for example, Gen.8.1-3. Translating it exactly in the form in which it stands in Hebrew, we would have the following: "And remembered God Noah and all the beasts and all the cattle that were with him in the Ark. And made God a wind over the earth and subsided the waters."

And were closed the fountains of the deep and the windows of the heavens and was restrained the rain from the heavens and receded the waters from the earth continually." Verb before subject throughout. Even though in certain circumstances the English language follows this Verb-Subject order, fortunately most translators follow the more usual Subject-Verb pattern in translating straightforward sentences like the above.

(b) The structure of a sentence in Hebrew is very different from the sentence structure in English. At school we were urged to follow the classical model - to use subordinate clauses clustered round one main clause. For example: "Although we brought the horse to the water we were unable to make him drink because he had had a drink already." If we dared use the word and in such a sentence we were forcibly reminded that it was bad English usage. Hebrew, by contrast, loves the word and (Waw)! Hebrew is in its element when it takes a handful of main clauses and strings them together with a whole series of "ands", and, horror of horrors, it often begins a sentence with "and"; indeed, on one or two occasions it begins a book with this three letter word. In Genesis 1, for example, there are thirty-one verses: thirty of these begin with "and"; in the whole of the chapter, the word "and" occurs one hundred and one times. Though when you look more closely, you realize that while "and" is always a possible translation for the Hebrew word "Waw", under certain conditions and in certain contexts, it can mean "but", "if", "though", etc. When you read 1 Samuel 1. 19-20, you see where other words could be substituted for "and", enriching the meaning of the sentence. "And they rose early in the morning and they worshipped before the Lord and they returned and they came to their home at Ramah and Elkanah knew his wife Hannah and the Lord remembered her and it came to pass at the appropriate time and Hannah conceived and she bore a son and she called his name Samuel..." If we were translating this sentence into English, should we leave it as it stands in the Hebrew order, with its ten main clauses and its ten ands, or should we try to put it more into our own way of saying

t?

Or take a more complex example. II Chronicles 23 tells the story of the downfall of the queen mother Athaliah. She had earlier taken over the throne, killing rings round her in the process. After some years, however, there is a conspiracy to oust her, led by Jehoiada, the priest. Ch.23 gives full details of the stratagems used to entrap her, and in vs 15 we read: "And she went into the entrance of the horsegate of the king's house. And they slew her there." Jehoiada then takes certain precautionary measures to ensure that there is no counter revolution and the new king is enthroned. The last verse of the chapter reads: "And all the people of the land rejoiced and the city was quiet and Athaliah they killed with the sword." But Athaliah had been killed six verses earlier! This cant be just repetition for effect, for the whole time sequence would thereby be put out of joint. So how do we translate it? The answer to the problem seems to lie in the little word and. When you look at the context, "the city being quiet" and "Athaliah's death" are joined by the word and, and could seem therefore to be somehow related. Most translations try to bring out this relationship by substituting some other word for the word and. Thus, AV: "And the city was quiet after that they had slain Athaliah with the sword." Which seems to suggest that there had been unrest in the city but now that the cause of the unrest had been killed, all was quiet. A similar approach is taken by RSV, NIV, NJB and GNB. But J.M. Myers brings in a slightly different emphasis: "And the city was quiet although they had slain Athaliah with the sword", which suggests that the expected backlash from Athaliah's supporters had failed to materialize. /10 And the NEB takes an entirely different line. It finishes the story with a sentence: "The whole people rejoiced and the city was tranquil." Full stop. Then it adds the next sentence as a summing up of the whole chapter, a kind of summary statement: "That is how Athaliah was put to the sword." All of this raises the question: Should the translators have simply translated the Hebrew letter Waw as and and left us to interpret it as we wanted. Or were they right to do the interpreting for us - and give us at least three different interpretations? But we'll come back to this.

(iii) Hebrew poetry is different from our poetry. Now this would deserve a lecture on its own and I shall touch on it only briefly. Time was when rhyme was a device liberally used in poetry, Take the first verse of the old ballad "Johny Sands";

"A man whose name was Johny Sands
had married Betty Haig.
Although she brought him gold and lands
She proved a terrible plague."

Hebrew, on the other hand, was not terribly concerned with rhyme! Instead, it took two parallel ideas and set them alongside each other in two successive lines - if you like, a rhyming of ideas rather than a rhyming of words. Today, of course, hardly any of our English poetry rhymes anyhow, so the rhyming hurdle is one that the translator from Hebrew to English doesn't have to clear anymore. Suffice to say that, in general, translating poetry from one language to another presents more difficulties than any other structural feature.

(iv) Several times in OT poetry we have examples of acrostics. We are all familiar with a kind of acrostic used in children's books: "A is for Apple, B is for Bear, C is for.....(though we do have problems when we get to Z once we have used up Zoo, Zebra, Zest), The Hebrew Acrostic is a poem where each new line or section begins with the next letter of the Hebrew alphabet. We find this especially in the book of Lamentations and in some Psalms, in particular Psalms 119, which is a most involved acrostic poem. It has one hundred and seventy-six verses, divided up into twenty-two sections, each section having eight verses. In the first section, verses 1-8, each of the eight verses begins with the first letter of the Hebrew alphabet, Aleph. In the second section, verses 9-16, each of these eight verses begins with the second letter of the Hebrew alphabet, Beth... and so on right through the twenty two sections, there being twenty two letters in the Hebrew alphabet. Should the translator try to follow some similar pattern in his translation? Or should he simply disregard it but give a nod in the direction of the alphabetic scheme by putting the appropriate Hebrew letter at the head of the twenty two sections, as most translations do?

(v) Word Play Here, in a sense, form and content come together, so we can't call it a pure structural feature. But it does present a problem for the translator! The OT does not use rhyme overmuch, but occasionally it does indulge in Word Play. Let me take two examples.

At the end of the great Song of the vineyard in Isaiah, the prophet drives his message home in verse 7. "For the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah are his pleasant planting: and he looked for justice, but behold bloodshed; for righteousness but behold a cry." Very powerful stuff! but not half as powerful as in the Hebrew; in Hebrew justice is "mishpat"; bloodshed is "mispach"; righteousness is "tsedaqah"; and a cry for help from oppression is "tseaqah." This, then, is how the Israelite member of Isaiah's audience would have heard the operative words. "For the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah are his pleasant planting. And he looked for mishpat, but behold, mispach, for tsedaqah, but behold, tseaqah." How can a translator reproduce that in his own language? And yet how much of its effectiveness is lost when he can't.

One further example from the same prophet: in chapter 38, in the famous interview between Isaiah and king Ahaz, who has decided to put his faith in the armies of the king of Assyria rather than in the armies of the living God, Isaiah warns him of the consequences of such an approach. In verse 9 we read: "If you will not believe, surely you will not be established." True, no doubt, but same in English when compared with the Hebrew. In Hebrew the word for "believe" is "taaminu", and the word for "be established" is "teamenu". This, then, is what Ahaz heard: im lo TAAMINU, ki lo TEAMINU. Should the translator try to reproduce that wonderful word play, or should he just leave it? Some translators do make a real attempt to carry over this word play into English: "No confiding, no abiding." /12 J.E. McFadyen: "Your faith must firmly hold, if ye yourselves be held;" /13 G.H. Cox: "No strong trust, no trusty stronghold;" /14 NIV: "if you do not stand firm in your faith, you will not stand at all;" or G.A. Smith: "If you will not have faith, you cannot have staith," /15 which is all right for the Scots who would understand the last word, but if you have to insert a footnote giving the meaning of "staith";

the effect of this excellent word play would be correspondingly diminished!

My first rather elongated point, then, is that the translator must know both languages intimately, but that there are two factors which make this difficult for him - the idiom factor, and the structural factor. Perhaps then, we ought to settle for some such statement as this: while it is wellnigh impossible to have absolute competence in two languages because of idiomatic and structural differences, it is none the less necessary for the translator to be as competent as possible in both languages, the language he is translating from and the language he is translating into.

2. Language is alive. It is generative. It is always on the move....constantly changing, or taking an old word and giving it new meaning, or inventing new words. If you are part of the group using that language you adapt to such changes automatically and unconsciously. But if you are not part of that particular group, tread carefully. Let me take the word "bastard" as an example, a word which we find in the AV three times. The Concise Oxford Dictionary which I bought as a student gives the meaning as follows: "(Child) born out of wedlock or of adultery, illegitimate." Today, however, the word has a much broader meaning. This broader meaning is reflected in the additional entry in the current edition of that same dictionary, which says "a disliked or unfortunate person." So, if we hear someone say to another, "He's a proper bastard," that does not mean that he is indeed illegitimate, it means simply that he is a proper so-and-so! Now, we know automatically that there has been a shift of meaning. But Noel Barber, in his book on the Malayan emergency, 1948-1960, The War of the Running Dogs, /16 tells of someone who was not aware of this shift in meaning. Sir Gerald Templer was High Commissioner, a soldier's man, known for his blunt, straight from the shoulder speaking and his no-nonsense approach. He was speaking to a group of village Chinese home guards, who had been intimidated, and who, as a result were now failing to play their full part in the campaign. He tore a strip off them in the course of which he called them a "lot of bastards." His interpreter translated this with

he words: "His Excellency informs you that he knows none of your mothers and fathers were married when you were born." Not noticing the puzzled expression on their faces, Sir Gerald continued with this dire warning: "You may be bastards, but you'll find out that I can be a bigger one," which his interpreter duly relayed with the words: "His Excellency does admit, however, that his father was also not married to his mother." Yes, one does need to be careful when words have a semantic transformation!

We are aware of these changes in meaning, too, when we listen to the story of the Great Passover Feast, held after Josiah's Reform in II Chronicles 35. We prick up our ears, when we hear in verse 13 of the AV: "And they roasted the passover with fire according to the ordinance: but the other holy offerings sod they in pots, and in caldrons and in pans." We use the word "sod" today, but not quite in this sense! Sod is, of course, in older English, the past participle of the verb "to seethe", or "to boil." Today we might speak metaphorically of a seething caldron but we do not talk about seething the kettle or about having a seethed egg" for breakfast. The verse is simply telling us that the passover lamb was roasted but the other offerings were boiled! Or when the Psalmist in Psalm 26.2 exclaims: "Examine me, O Lord, and prove me: try my reins and my heart." we wonder if he had some horsey metaphor in mind. No! "Reins" is an old English word, coming from the Latin renes, meaning "kidneys," still surviving as an adjective "renal." We talk about the renal unit in our local hospital. So the Psalmist is asking God to try his kidneys, and (to go back to our earlier point on cultural changes) when we remember that the "kidneys" for the Hebrew were sometimes thought as the seat of the emotions and especially of the conscience, we begin to see what the Psalmist was getting at.

Though, occasionally, an ancient expression may suddenly take on a fresh meaning in a new context. In 1 Tim. 3.13, according to the NIV, the deacon is assured that if he does his work well, he will gain an excellent standing. In the AV translation of that verse, we are told that if the deacon does his work well, he will "purchase to himself a good degree." Which might seem a very modern way of putting it!

Thus language is alive - it's on the move, getting rid

of some old words, modifying the meaning of others and creating new ones to keep pace with modern developments in life and science, technology and thought. Yes! language is on the move - but most of us are conservative at heart. We resist change - we don't want to depart too far from the old forms of expression which, of course, at one time were quite new forms of expression! We want, naturally, to hold on to words and expressions which, for us, have been hallowed by usage and experience. Perhaps some of us, particularly of my generation, brought up on the AV, are afraid that, if we try to modify it or update it, we have lost some of its mystery, some of its sacredness. We want the holy things of our faith to be that little bit remote, mysterious. We want to preserve, if we may use Rudolph Otto's phrase, that mysterium tremendum et fascinans and we believe we can best preserve it by using slightly archaic and remote forms of expression. Eugene Nida tells of a group of Christians in Guatamala, who stopped a missionary in his tracks and asked him not to attempt to explain to them "the truths of their faith" on the ground that if such matters could be explained and understood, they would then "cease to be religion." /17 We are sometimes like that when it comes to bible language. We tolerate archaic language in the Bible which we would never allow in everyday speech. As Ronald Knox, writing after the Second World War remarked: "We should have thought it odd if we had read in The Times, 'General Montgomery's right hand has smitten Rommel in the hinder part;' but if we get that sort of thing in the Bible we take it, like Rommel, sitting down." /18

3. Translators are not machines. They are people with personalities, peculiarities and prejudices. No matter how objective they try to be in their work, some of that personality, peculiarity and prejudice rubs off on their translation. There is a subjective element in translation. Objective translation, like presuppositionless exegesis, is an ideal much sought after but rarely attained - which is perhaps a good thing, for if translation did not have this personal element built into it, we would end up with a product which would be both flat and insipid. But if we allow personality to enter, we

run the risk that occasionally - perhaps unconsciously -- translator may grind his own theological axe in his translation. He may occasionally give a slant which is a reflection of his own attitudes, or he may not just let the text speak for itself. He may make it speak for himself! For example, if I am translating Paul's letter to the Philippians, and in the very first verse, when faced with the word episkopos, will my views on the nature of the church have any effect on my rendering of this word? Will my translation give the word bishop or overseer? Was Martin Luther right when, in translating Paul's letter to the Romans at 3.28, he said that a man is justified allein durch den Glauben, through faith allein, through alone, where the Greek reads that a man is justified stei, by faith. The logic of Luther's translation, in rendering the word alone, is no doubt on the right lines. But what about that letting the text speak for itself, or, bearing in mind the context of Luther's controversies, is it a way of underlining what he thinks is important in the text?

Or, again, irrespective of one's views on sacrifice in Israel, is the NIV right in translating Jeremiah 7.22, which in the Hebrew text seems to read as follows: "For I did not speak with your fathers, and I did not command them, on the day that I brought them out of Egypt, concerning burnt offerings and sacrifices. But this command I gave them, Obey my voice..." Is the NIV right to insert the little word "just" - as follows: "For when I brought your forefathers out of Egypt and spoke to them, I did not just give them commands about burnt offerings and sacrifices, but I gave them this command, Obey me..."

Or to take one final, and much better known verse, Psalm 23.6, whose last sentence we all know as: "And I will dwell in the house of the Lord for ever." So runs the AV, and many other translations. Yet our English expression "for ever" usually means "for now and for eternity." But the Hebrew expression here means basically: "for a length of days," "for a long time." The implication of that may be "Yes! that state of affairs, where I am dwelling in the house of the Lord, will indeed continue - in the spiritual sense, and I shall remain in God's presence for a long time, for the rest of my life - indeed, for ever and ever!"

Perhaps Ronald Knox was right when he said: "You cannot be a translator without being, to some extent, an interpreter." /19 And this is especially true in those places in the Bible where there is some ambiguity or problem in the text before us. Sometimes our interpretation may be well founded; at other times it may be, at best, speculation. Let me take just one example:

As a schoolboy I went once with my friend, who was a member of the Church of Ireland, to his church. As we sang the Te Deum, somewhat haltingly, I confess, at one point we sang: "Holy, holy, holy, Lord God of Sabaoth." Cycling home together afterwards we wondered who or what Sabaoth might be - neither of us had the slightest idea. Many years later I discovered what this strange word meant. "The Lord God of Sabaoth" - "Sabaoth" is simply the transliteration of the Hebrew word סבאֹוֹת , a plural "hosts." I suppose Lord God of hosts sounds more majestic than Lord God of armies! But what does that mean? The God of the armies of Israel? Or was it a hint that he was the God also of the cosmic armies - the sun, moon and stars? Or maybe it meant that he was the God also of the heavenly armies, the angels. But how should we translate this expression today? "Lord God of Sabaoth" is meaningless unless you know some Hebrew. In that the word "host" is no longer used in the sense found here, should we say "Lord God of armies?" But that might suggest that the church militant has also become the church military. So if we can't translate it satisfactorily in a literal way, should we use a word which represents our interpretation of the phrase? Thus, if he is the God of all the armies - human, cosmic, angelic - then indeed he must be all-powerful, almighty. The Lord God of armies becomes "Lord God Almighty." That's not a translation - that's an interpretation. Is that a legitimate way to handle this problem? Oddly enough, by using the word "Almighty", that's how the ancient Greek translation, the Septuagint, translated it. And what of the moderns? A random sample reveals that in Isaiah 6.3 where we meet the phrase, "Holy, holy, holy, Lord God of Sabaoth," AV, ARSV, NEB, and JPS retain the rendering "Lord of Hosts"; The NJB, oddly enough, has the word which raised the question in my

ind first - Sabaoth, while the NIV and GNB have "Lord Almighty!" So, "Lord of Armies" becomes "Lord Almighty." You cannot be a translator, without being, to some extent, an interpreter!" It is not without significance that, in non-biblical parlance, the word used today to describe a translator is, in fact, Interpreter!

Translators are not machines. They are people and sometimes they want to spell out a little more clearly just what they feel the text means...giving the text a helping hand, as it were!

To sum up! I've tried to draw attention to some of the things involved in translation, especially translation of the Bible, with perhaps a little more emphasis on the OT. I've looked at two different approaches to translation. And I've suggested:

. That the translator must know intimately the language he is translating from and the language he is translating into, if indeed this is possible, allowing for idiomatic and structural factors;

. That language is alive, generative, always on the move, but we're sometimes rather reluctant to let our Bible English move with the times;

. That translators are people and, therefore, to some extent, interpreters.

I have no theological axe to grind today, nor am I acting as sales representative for any of the translations I've referred to. Indeed I find often that, by looking at how different translators translate the same verse, I discover a new and richer meaning I had been unaware of.

But, bearing in mind the large number of different translations in use today, that indeed, since the Second World War, they have become fruitful and multiplied, is it now time to sit back and take stock and ask:

1. Do we want to keep the AV as the AV?
2. Do we want to take one of these many modern versions and make it our new AV?
3. Do we want to use one or other of these modern versions as our judgment or the judgment of our minister dictates?
4. Do we want on the basis of all these to bring out a

new AV?

Notes

AV: Authorized Version 1611
RSV: Revised Standard Version 1952
NEB: New English Bible 1965
GNB: Good News Bible 1976
NJB: New Jerusalem Bible 1985
JPS: Tanakh (Jewish Publication Society) 1985
NIV: New International Version 1979

1. A slightly revised version of the Annual Public Opening Lecture delivered in Union Theological College, Belfast, in October 1987. On the whole the "Lecture style" has been retained.
2. A reference to the popular translation of James Moffatt, A New Translation of the Bible (1928)
3. Jerome, Preface to the Gospels, quoted in F.F. Bruce, The Books and the Parchments, Fourth Edition (Basingstoke 1984), 191
4. Alan S. Duthie, Bible Translations and how to choose between them. (Exeter, 1985).
5. From Erasmus's preface to his Greek New Testament of 1516, quoted in F.F. Bruce, The English Bible (New & Revised Edition) (London 1970), 29.
6. A.E. Knoch, Concordant Version of the Sacred Scriptures (1926,1944,1966). This excerpt is from the 1966 Edition. Quoted in Alan S. Duthie, op.cit., 107. In chapter 14, Duthie uses various translations of this passage to illustrate different approaches to translation.
7. Augustine, On Christian Doctrine, 2.16, quoted in F.F. Bruce, The Books and the Parchments, op.cit. 192
8. Jeremiah 1.17
9. G.J. Polkinghorne commenting on this idiom in 1 Peter 1.13 in G.C.D. Howley (ed), A Bible Commentary for Today (London 1979), 1633f
10. J.M. Myers, II Chronicles (AB) (New York 1965), 129

1. Joe McPartland (ed), The Ulster Reciter (Belfast 1984), 64
2. W.F. Bade, quoted in J.E. McFadyen; see next note 199
3. J.E. McFadyen, Israel in Modern Speech (London 1918) 32.
4. G.H. Box, The Book of Isaiah (London 1908) 47.
5. G.A. Smith, The Book of Isaiah I (London 1927) 104
6. Noel Barber, The War of the Running Dogs (London 1971) 182
7. E.A. Nida, Toward a Science of Translating (London 1964), 46.
8. R.A. Knox, On Englishing the Bible (London 1949), 7.
9. R.A. Knox, op.cit. 21

The Gospel of Mark: Who was the Reader?

Ernest Best

It is a curious fact in relation to Mark 13.14 that few commentators ask what reader Mark has in mind when they come to interpret the little clause 'Let the reader not understand, pay heed, observe' (the verb is variously rendered). Judging by what they write most appear to assume that Mark has in mind the solitary reader; an assumption they make probably because this is the way they read or study the Gospel and presume the same would be true of first century Christians. Today however there is a growing consensus which believes Mark wrote his Gospel for public reading; the reader would then be someone taking part in some kind of church service. /1/

This brief clause referring to the reader was one of the principal factors which led Colani to suggest /2/ that behind Mark 13 lay a written document, the so-called Little Apocalypse, which did not go back to Jesus (Colani was attempting to preserve Jesus from being seen as an apocalyptic who had wrongly prophesied an imminent parousia) after editing it Mark incorporated it into his Gospel. /3/ Whether they adopt Colani's theory or not few commentators however envisage Mark as creating the whole of Chapter 13. Some tradition, whether Jewish or Christian, whether from Jesus or from the early church, is presumed to lie behind it. The extent of this tradition and the nature of Mark's redaction are however variously evaluated; these matters do not concern us. Equally we do not need to discuss the precise reference of the phrase 'abomination of desolation' (I use the familiar English translation though it is not the most accurate rendering). It is sufficient to note that Mark identifies it with a person and instructs his reader when it (he) is seen to flee to the mountains. The historical reference in Mark is probably to the defiling of the Jerusalem Temple at the time of the Jewish war but this is not certain and it was probably not the reference in the pre-Markan tradition. Many books and articles have been devoted to untangling the mysterious phrase. With the majority of writers we assume that it was not clear even to Mark's first readers. While for our purposes we can leave aside questions of this nature we do need to enquire whether the tradition came to Mark in written or oral form.

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If as was traditionally assumed Mark received his information about Jesus directly from Peter and not from some anonymous oral fund of memories then the pre-Markan form of chapter 13 would not have been written but oral. However there are few scholars today who view the composition of Mark so simply. Yet even if Mark did receive his information directly from Peter or through an intermediary and composed his Gospel in Rome this still leaves a gap between the time of the death of Peter, probably in 64 AD, and that of the writing of the Gospel which was either just before or directly after the fall of Jerusalem in 70 AD.

Various sections, among them Chapter 13, might then have been written down prior to the composition of the Gospel. Have we any means of knowing? Apart from the reference in 13.14 to the reader there is nothing else in the Gospel which directly suggests that any of its pericopae existed in written form, and there is much to suggest they did not.^{4/} Oral tradition uses catch words to assist the memory; we find these in 9.33-50: child-name-receive-little ones-throw-better-stumble-fire-salt; 'sowing' links together the parables of Chapter 4. These sections of the Gospel cannot then be far from the period of oral transmission. Mark has also a considerable number of parentheses. In good written Greek these are indicated by the use of some of the rich fund of particles which the language possesses; there were no brackets such as we use to mark them off from the surrounding context. Mark however makes no attempt to indicate their presence with particles. Matthew and Luke in their rewriting of Mark generally alter the material in such a way as to eliminate them and so avoid any difficulty. In oral material speakers convey their presence and show that they do not belong to the main narrative through a change in voice tone. All this suggests Mark probably represents the end of the period of oral transmission of the tradition and the beginning of the written. That the pre-Markan material was oral does not of course imply that it did not possess a fixed form.

The only indication that Chapter 13 existed in written form prior to Mark's use of it lies in the few words of 13.14. Are there however any signs that the material in the chapter in its pre-Markan form may have been oral? Parentheses, as we have said, are a sign of orality and Chapter

13 contains at least one, viz. v. 10. The succession of temporal notes through the chapter would also facilitate memorisation (vv. 7,8,11,14,19,21,24,26,27).

It was Mark's achievement to bring together the great majority of the separate pericopae of the tradition, though some of them, e.g. the parables of Chapter 4, may already have been linked. When he drew the material together he did so for the benefit of his community and the Gospel once composed would have been read aloud in its various gatherings either in small house groups or when the whole community came together, and there is no reason to suppose that it was not at times read through as a connected whole. This would have taken less than two hours. If this seems unduly long we should remember that our grandparents and great grandparents regularly listened to sermons lasting considerably more than an hour. The reading of the Gospel would have formed part of a eucharistic or instructional service, almost certainly not of a charismatic service if 1 Cor. 14 is anything to go by; the reader would have been interrupted before he would have finished the first chapter!

The clause about the reader is an insertion for it interrupts the flow of the argument in v.14; the 'then' of v.14c must link back to v.14a, 'When you see the abomination of desolation set up where he should not be then let those in Judea flee to the mountains.' How did the clause come to be inserted? Even if most of chapter 13 goes back to Jesus he can hardly have been responsible; shorthand writers did not follow him round copying down what he said and even if they had there is nothing to suggest he was aware of such a process or envisaged what he said as immediately taking written form. Many scholars have believed that he instructed his disciples in such a way that they could memorise his teaching. The clause must then have been added at a later stage of the transmission of the tradition. If the tradition existed in written form prior to Mark (the Little Apocalypse theory) it could have been inserted then, but few of those who have adhered to this theory have thought this likely since they normally assume that Mark inserted the clause to indicate that the material of the Little Apocalypse needed reinterpretation. Mark will then have inserted the clause at the time of writing or he, or someone else, will have added it later, perhaps

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as a marginal gloss. Parenthetical clauses as we have seen are a feature of his style. /5/ For the moment we leave unresolved the decision between parenthesis and gloss.

If the clause is an insertion to what does it refer? The immediately preceding words, 'where he should not be', may seem the best candidate yet when we examine Mark's procedure in inserting parentheses /6/ we see that he by no means connects them to a directly preceding word but regularly links them to the thought of lengthy clauses, e.g. 2.10 ('he says to the paralytic'); 2.22; 6.14f; 7.3f; 7.18f; 7.26a; 12.12 ('and they feared the crowd'); 13.10; 16.3,4a. In 2.15; 2.26b; 7.2; 14.36 the parentheses refer back to a preceding noun but several words may intervene between it and the parenthesis (cf. 7.2). There is no noun in 'where he should not be' and this makes it probable that if Mark made the insertion he intended it to refer to the whole of v.14a. If the clause already existed in the Little Apocalypse we have no stylistic guidance as to its reference but it would still probably have been to the whole of 14a provided all of it was present at that stage; if it was not we are at a complete loss as to its reference. However since in Mark it refers to v.14a we simply have to assume that this was its reference from the outset.

This by no means clears up the matter. 'The abomination of desolation' is drawn from Daniel (11.31; 12.11) and many commentators believe Mark uses the clause to indicate that what he says is to be understood with the help of Daniel. Since Mark does not mention Daniel or refer to the OT at this point it is difficult to believe that he is directing readers to Daniel for enlightenment. In saying that Mark does not refer us directly to Daniel that is not to say that he has not got Daniel in mind. Daniel's phrase is to be understood in a new way, a way other than that in which it was understood in Daniel and almost certainly also in a way other than it was understood in the Little Apocalypse or the pre-Markan tradition. In the two last cases it may have referred to the attempt by Caligula to have his image set up in the temple. /7/ Many other suggestions have been made, indeed so many that it is impossible to list them; most commentators come down in terms of a contemporary reference to the temple in Jerusalem and its defilement at the close of the Jewish war. Readers should be aware of

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the significance of what is happening, or about to happen, in Jerusalem. They should 'read between the lines' /8/ of what is openly written. Why however should Mark as he wrote not have made his meaning clear? It would not have been difficult to do so. Perhaps he refrained from doing this lest his document fall into the hands of the Roman police, assuming he wrote in Rome. Had he written clearly it might have been taken to be treasonable and Christians been arrested. /9/ Not all commentators are as precise as this. Marxsen, for example, says that the clause instructs readers to discern the signs of the times so that they will know when to flee to the mountains. /10/

If the clause is an invitation to readers to read between the lines there is one difficulty: from where are they to obtain the information to enable them to do this? If they know that the phrase 'the abomination of desolation' is now to be understood in relation to an event about to happen in the temple, they know this and there does not seem to be any need to remind them to apply their knowledge. If they do not possess the necessary information from where are they to draw it? Rev. 13.18 and 17.9 are often introduced here as parallels. They are not exact parallels. In Rev. 13.18 readers are told that the number of the beast is 666; the evaluation of names in terms of numbers was well known in the ancient world so readers are given a clue as to how to unravel the secret of the identity of the beast. In 17.9 readers are again challenged though in a different way; they need to work out a succession of kings if they are to penetrate to the truth; again a clue has been provided. But in Mark 13.14 no clue is offered, and only in Mark is there a reference to the reader!

There is one feature in the verse to which we have not yet drawn proper attention, viz. the grammatical solecism 'The abomination of desolation' is a neuter phrase probably originally indicating in Daniel some object such as the altar set up in the temple at Jerusalem at the behest of Antiochus Epiphanes. The object, whatever it is, is said to stand but Mark expresses this with a masculine participle indicating a human being. /11/ Can the writer of the clause then be drawing the attention of readers to the solecism? Let them note that a person and not an object o

an event is intended. A modern parallel jumps to mind. The British Prime Minister recently said 'We have become a grandmother'. Biographers and historians a hundred years from now can be imagined as puzzled how a double university graduate could commit such an obvious grammatical howler, but having satisfied themselves that there was no reason to doubt the evidence for it when they came to quote it they would add in brackets sic so that their readers would know that the howler was not theirs. May not Mark's clause be the equivalent of sic and Mark be defending himself against having made a grammatical howler? What he has written he has written deliberately. Alternatively if he is using a piece of traditional material he may be indicating that he has spotted the solecism, sees it is important for a true understanding of the text and wishes to drive this home to his readers.

But those reading by themselves would have time to reflect on what they read and could be expected to observe the solecism and realise it was an important clue. The clause however takes on a fresh aspect if we regard the reader as the public reader; the latter does not have time to reflect as he reads and might unconsciously correct the text and eliminate the solecism. A few commentators have assumed a public reader was in mind but this has landed them in difficulties because they have then been forced to understand the clause as if it said 'Let the reader explain'; /12/ none of them however has gone on to relate the clause to the solecism. So far as I am aware this suggestion has only been made by H.A. Guy /13/ and ever since has been almost universally ignored by commentators./14/ Guy argued that the clause was a gloss supplied by Mark or someone else so that the text should be correctly rendered. A gloss seems much more probable than a Markan parenthesis even though Mark liked parentheses. It was never intended that the clause should be read aloud which would have happened if it had been part of the text. It was a private note to the public reader! Since it appears in Matthew it must have been present in Mark from almost the beginning. It is not inconceivable that Mark himself added it as a direction. Putting it in modern idiom the verse might be rendered 'But when you see that thing, , the abomination of desolation, standing where he [sic] should not then let

those who are in Judea flee to the mountains.'

With the distinction between public and private reading in mind we can go a little further and see how this distinction can help us to understand how some of the phrases which cause difficulty in exegesis may have arisen, though what we are about to suggest does nothing to help us to solve the difficulties themselves. An illustration will show what is meant. The question of Pilate to Jesus (John 18.38), 'What is truth?', has led to endless speculation about Pilate's meaning. Was he being cynical, careless or wistful? Did he actually wish to know the nature of truth? Those who read the passage in public can convey completely different understandings of Pilate's meaning by the tone of voice they use. If we had a tape of the Evangelist either dictating his Gospel or reading it in a church gathering we would know what he meant; we have neither and so we are reduced to trying to deduce from the general flow of John's story what he understood Pilate to mean. Knowing that the text was originally a spoken text brings us no nearer solving the problem of his meaning but at least we can realise why the difficulty exists for us.

Knowledge that the text was originally spoken can also help us to understand how some of the problems set by punctuation may have arisen. Most early manuscripts lack punctuation; punctuation however is something which is easily conveyed by the voice. So long then as a living tradition of the way a text was read still existed punctuation was unnecessary. John 14.1,2 provides several examples of the way in which the choice between question, imperative, indicative, can affect the meaning of the text. Questions, imperatives and indicatives are voiced differently. G.D. Kilpatrick /15/ once proposed removing the period at the end of Mk 13.10 and inserting it after 'Gentiles' in v. 10 and sought thereby to remove any idea of Gentile mission in the Gospel; his claim would be indisputable if we possessed a record showing that Mark spoke the passage in that way. If we had heard Paul dictating Gal 1.19 we would know where he laid the stress in the verse and so know whether he included James among the apostles. In exactly the same way if we knew where to lay the stress in Gal. 2.3 we would know if Paul was forced to have Titus circumcised. Knowledge again of the way Paul dictated

would give us certainty as to whether 'according to the scriptures' in 1 Cor. 15.3 should be connected to 'sins' or 'died'. (Had the person who carried Paul's letters from him to his churches heard him dictate them? Was he on occasions the actual scribe?) To take a final example: we would understand better the attitude of Jesus to Gentiles when he called them 'dogs' (Mark 7.27) if we could have seen if there was a 'smile' in his voice as he spoke as many commentators and more preachers have suggested. Our inability to have access to the living voice of the original writer is a great loss yet a realisation that texts were read aloud may save us from unduly criticising NT writers for being obscure at points.

1. The issue is not settled by the particular verb Mark chose; ἀναγινώσκων may carry with it the implication of reading aloud but this tells us nothing because even solitary readers in those days read aloud.
2. T. Colani, Jésus Christ et les croyances messianiques de son temps, 2nd edn. Strasbourg, 1864.
3. G.R. Beasley-Murray, Jesus and the Future, London, 1954, pp. 1-112, provides a full account of the history of the idea and of its modification or rejection by Colani's successors.
4. See Best, 'Mark's Narrative Technique', to appear in JSNT, Issue 37, 1989.
5. Cf. C.H. Turner, 'Markan Usage: Notes, Critical and Exegetical, on the Second Gospel', JTS 26 (1925) 145-156.
6. I have used the list given by Turner, art.cit., apart from 1.2; 8.14-17; 9.36-42; 16.7 where I am not convinced we have genuine parentheses.
7. Cf. W. Marxsen, Der Evangelist Markus, 2nd edn, Göttingen, 1959, p. 110.
8. So Turner, art.cit., followed by many.
9. So V. Taylor, ad loc.; cf J. Jeremias, The Eucharistic Words of Jesus, London, 1966, p. 131.
10. Op.cit., p. 123.
11. It is highly unlikely that the participle should be taken as a neuter plural; in that case it would fail to

- agree in number with the noun to which it applies.
12. So A.B. Bruce in Expositor's Greek Testament, ad loc.
 13. 'Mark xiii.14: ὁ ἀναγινώσκων νοεῖτω' Exp.T.. D. Daube, The New Testament and Rabbinic Judaism, London, 1956, pp. 418, also connects the clause to the grammatical peculiarity, regarding it as a Markan parenthesis in the Rabbinic manner.
 14. Only J. Lambrecht, Die Redaktion des Markus-Apokalypsen. Literarische Analyse und Strukturuntersuchung (An. Bib. 28), Rome, 1967, discusses Guy's suggestion; he however dismisses it without considering the probability of public rather than private reading. Most scholars do not even bother to give the reference to Guy!
 15. 'The Gentile Mission in Mark and Mark 13.9-11' in Studies in the Gospels: Essays in Memory of R.H. Lightfoot (ed. D.E. Nineham), Oxford, 1955, pp. 145-158.

The Lord's Prayer as Eucharist in Daily Life

David Templeton

The Sacrament of the Lord's Supper is not celebrated with frequency within the Reformed tradition, and in other traditions the presence of an ordained person is essential, thus making frequent, individual celebration of the eucharist by laity impossible. In prayer, however, individually and corporately, clergy or laity, we are able to echo the structure of the liturgical action of the Lord's Supper.

The whole action of the Eucharist is an expression of the eternal liturgy of God, visually and actually. The Lord's Prayer is a continuation of that eucharistic identity when, apart from the elements, likewise it is a declaration of consonance when present with Christ in the celebration of the liturgy of Eucharist.

Both Eucharist and the Lord's Prayer encapsulate the presence of humanity before God, and God before humanity. The Lord's Prayer is the manifesto of the community which is committed to transformative social action as the representative kingdom of Christ. Prayer and Eucharist are not two distinct expressions of the one reality but are the same reality.

The Lord's Prayer appears to be the only specifically didactic prayer taught by Jesus to his disciples of which we have two forms in the synoptic Gospels. /1 It is also the one prayer for which it may be validly claimed that it spans all the barriers of time and space. There are two distinct poles of the prayer, that which is addressed to the divine and that to the human participant. This appears to correspond to the reality of the liturgical setting of the Eucharist. Although the participants enter the eternal celebration and praise of God, they remain centred here on earth in a specific socio-temporal location. At the same time they are part of the communitas sanctorum, unbounded by any temporal identity, a community which exists in the duality of the kingdom as "already, but not-yet." If we lose sight of this duality and seek to over-emphasize any one of its poles, we are in danger of either escapism or of losing the eternal reality for an

empty pragmatism.

The prayer begins with an address to God as "Our Father." The personal approach which we are offered is to God, addressed in familial terms, thus implying that we are united as a family to God, and have familial responsibilities to one another. In the same way, it is as a family that we gather together around the familiar table of the meal of the Lord's Supper. We do not meet God at his table on equal terms. Similarly, children while they remain minors do not meet their parents on equal terms. Rather we are joined with God and with each other in a specifically intimate event, the sharing of food together. The term Abba is one of intimacy, but it is also one of authority and difference. Thus a child will remain subordinate to its parent while the relationship remains parent to child rather than adult to adult.

It is essential to note that corporality of address, for God is never the property of one individual. All experiences of the Christian life relate, not simply to the individual as a solitary unit, but are the property of the whole body. For this reason the mystics wrote of their experiences of mystical union to encourage their fellow-Christians to seek the experience of this sense of union which God was as prepared to give to them as he had been willing to give it to the writers.

The mystics, such as Teresa of Avila, had their identity within a total community and we must believe that the individuation experienced by our post-Freudian, existentialist society was never a part of the mind-set of such mystics, nor subsequently of the Reformers. Experiences of union are not to elevate the individual but to add to the body as a whole. Neither are these experiences of union to be used as an excuse to retreat from their corporate identity or responsibilities as Teresa was quick to emphasize, or from engagement with difficult social and political issues.

It is, therefore, as a community with communal identity, and not as a scattered group of individuals, that we repeat the Lord's Prayer or celebrate the Lord's Supper.

The experience of mystical union is seen as the normative experience for the whole of the Church. It expresses the Church's participation in Christ, and

through him the Trinity. It is also the fullest recognition of the permeation of God within time as a qualitative reality. We are brought to recognize the paternity of God, the Father, through our unity with Christ the Son.

The first petition, "Hallowed be your Name", also reminds us of our requirement to be imitative of "Our Father" and to be holy. It is this second petition which essentially defines the nature of "Our Father" as being holy. By identifying himself as Abba, God has entered into personal relationship with humanity, the Creator has entered into a relationship with his Creation, through the second person of the Trinity, Jesus Christ. Because God has shown that relationship is based upon personal affinity value has been given to our personhood. This requires us to acknowledge the reality of the persons who surround us, both as members of the community of Christ and as those who remain outside that worshipping community. We are also required to acknowledge their value as individual persons, and not simply as anonymous units belonging to "our" group or not.

When we neglect the reality of the personhood of another, we easily neglect their subjectivity as an "I", requiring an "I-Thou" relationship and can easily treat them as objects to be abused indiscriminately.

The essential requirement of identity for the Church is to participate in the being of God as holy; it is to imitate that holiness by living as those who transcend the barriers of simple existence. Thus it is to be able to see ultimate meaning in and beyond mere physical constinuanance and, as a result, to live with the same abandon of themselves and social stricture as did Jesus Christ. Thus, the communitas sanctorum is enabled to become those who imitate the ethical reality of God by opposing structures which would denigrate the divine image and restrict the opportunity of achieving divine likeness within humanity.

In the request for the kingdom of God we see again the tension-filled unity to which Eucharist witnesses. We are the kingdom of God which both has come and is to come. We witness before the world of the reality of the presence of Christ in the midst of the community, and

thus in the midst of this world structure. We show to the world what the day of the Lord is like, insofar as we validly function within the manifesto of God's kingdom, freeing prisoners, healing the broken and preaching the acceptable year of the Lord. Our witness to our membership of the community of God is a challenge to the world systems to re-evaluate their perspectives. We are to be a subversive society within the world system, seeking to overthrow it. By transforming it into the kingdom of God, living lives which deny the materialism, the isolation and the life-denying structures of power and oppression and so doing we may remove the political and social structures of a world that attempts to exist apart from God. This means that the Lord's Supper becomes the clandestine meal of a revolutionary group whose celebration should make the power structures of society quake, and Lord's Prayer becomes the rallying cry of the revolution of liberation.

In our participation in the eucharistic elements of bread and wine we remind ourselves that we indissolubly are linked with the reality of the infrastructure. We do not seek to escape from the "enslavement" of flesh, as might a Gnostic, /2 but rather celebrate the reality of our dependence upon a piece of bread and a cup of water, a handful of matter. The simple fact of our dependence upon physical elements, and the often heavy labour required to produce them, reminds us that we are dependent as creatures upon the grace of our Creator to provide for our needs. Today we have sufficient bread and wine to celebrate the sacrament, but their presence reminds us that tomorrow we may not have, and that even today many of our sisters and brothers, with whom we are one in the body of Christ, will starve

Considerable debate has centred around the meaning of the Greek word epiousios which is often translated "daily" bread. /3 Additional interpretations of this term include the notion of bread "for the morrow." This could mean that, like the Israelites in the wilderness, we should rely daily on God and never store up goods. Certainly this reading would seem to offer a challenge to those people or nations whose greed stores up unnecessary amounts of world commodities. Such action can result in shortages and high prices for those whose income whether individually

or nationally, cannot compete with the First and Second World. It also offers a challenge to those same nations whose demand for cheap luxury goods means low wages and poorly based economics in Third World countries. Participation in the fragment of bread received in the Lord's Supper is a challenge to the eucharistic community of the First World as they affirm solidarity with the suffering by living more simply. Just as the eucharistic bread must be shared, so too must the physical resources of the infrastructure of human existence be shared equally.

Another rendering of the meaning of epiousios suggests an eschatological notion of plea for bread for tomorrow, It is a request for the bread of the kingdom of God, the bread which is symbolically present within the eucharist. This plea relates back to the request for God to issue forth in his kingdom, of which the eucharistic feast is the symbol. The request for bread is closely linked to the past, by its connection to the dependence upon manna by the Israelites in the wilderness, and the request for daily bread. It is linked to the present as a political and spiritual commitment to justice and it is linked to the future as the eschatological bread of the eternal banquet of Christ. The request for "daily bread" reciprocates the meaning of the eucharistic elements.

In passing, we should note that those who attend the eucharistic celebration, except in the most restrictive communities, probably vary in number at every separate eucharist we attend. Thus we extend our "bodily awareness" as we celebrate with those unknown to us or whose attendance at worship is rare.

In attending eucharist we enter the presence of Christ as our host. In the Gospel of Matthew, Jesus is recorded as saying that anyone who attends worship with a sacrifice but has a grudge against his brother, ought to leave worship. He ought to return to this brother, guilty party though the brother may be, and re-establish the relationship by an act of requesting forgiveness. In the dual request concerning forgiveness found in the Lord's Prayer, we participate in that commandment. We state in the sacrament that we are united as a body in Christ and that in Christ we are reconciled to each other.

We pray: "forgive as we forgive." Leonardo Boff /4

has suggested that the inability of persons to forgive is directly related to their own inability to receive the forgiveness offered by God in Christ. This need to accept and to be accepted is found not simply in individuals but is also, according to Boff, an essential act of realisation of dependence upon each other as members of the human community.

We see ourselves as a community of sinners; we are indebted to God and indebted to our fellow humans. The bread of our communal life is forgiveness and a reciprocal demonstration of mercy; if this is lacking, broken ties cannot be repaired. God's forgiveness re-establishes the vertical communion with the Mts High; forgiving those who have offended us re-establishes our horizontal communion. /5

This means that we ought not to respond to the issues of social and sexual inequality from the standpoint of guilt. We ought not to act merely from a sense of guilt, however justified, to redress the situation of socio-political oppression, but rather from the realisation of our forgiveness and reconciliation in Christ. This is demonstrated in the unity found in the communal celebration of the eucharist. We express our forgiveness for our participation in that oppression in our seeking to transform repressive systems.

The plea, "Do not bring us to the test," echoes the constant reality of our human frailty, even as the communitas sanctorum, to be seduced by the structures and oppressive dynamics of human social institutions. But the acknowledgement contained in this plea, recognizes our potential ability to utilize the unlimited presence of God in our lives. Thereby we resist the seductive pull of a conformity which demands we surrender our freedom to the political structures of the human world order /6. Such a plea emphasizes our inability to influence or alter the power structures and mega-corporations of this present economic world situation.

Such a plea for deliverance becomes an eschatological declaration of the transience of human structures before God. It is also the mandate of the seditious Christian community to permit the dynamic, transformative presence of God to effect radical change in the structures of power,

and to reassert the extreme value of the living human person against dead manufactured products. It is the redressing of the process of dehumanization by acknowledging the presence of God's alternative social structure.

It is also an acknowledgement that we are judged already as we come into the presence of God in eucharist. The Christ who has been given authority to judge and test all humanity is the same Christ who is host at the eucharistic banquet and in that eucharist has said "come."

When we ask God to save us from the Evil One, we ask him to free us from the daily snares the Devil places in our path. In the eucharist we affirm the reality of the supremacy of Christ over evil. We celebrate the eucharist in the eschatological reality of the final kingdom of God where all evil is destroyed. We also, however, celebrate the eucharist in the presence of the Last Supper, the declaration of Christ to be willing to die to destroy the satanic structures. Thus we are reminded that we need no longer submit to such evil powers. Our lifestyles need no longer be oppressive to ourselves and others for Christ has altered all priorities of the Christian and created them as an alternative society of God's people.

The final section of the Lord's Prayer is usually considered as a later addition to the original text. But it, too, has a challenge for it refers to power, glory and kingdom - all of which are ascribed to God. In the eucharist we celebrate a redefinition of power. It is the power of a crucified God who became a servant to show the meaning of true power. The crucifixion is a challenge to redefine our concept of power and to recognize the identity of the suffering power of Christ as identity with the poor and suffering of the world. Here we see the real presence of power and authority. It is a reminder that in the eucharist we are already members of the eschatological kingdom of God and of his Christ. We find ourselves caught up in the process of the reality of that kingdom, yet have done nothing to establish or create that kingdom. Therefore the prayer ends as it began by glorifying God, just as the prayer after the eucharist turns us again to the worship of God. As we leave the service of eucharist in one location to return to our service of worship in our daily experience, our life has been transformed by our

liturgy and our liturgy informed by our life. Just as the bread and wine of the eucharistic celebration of the Iona Community is taken after worship to the

tables of Community House, of Youth Centre, and of Fishing Station where it mingles with our "ordinary" meal. Thus we are helped to see that for the Christian all life is sacramental; all meals are holy, and all our work a ministry. /8

So too we go to the acts of daily life seeking to become eucharist for our world.

Notes

1. Cf Joachim Jeremias, The Prayers of Jesus, (Philadelphia, 1979, Fortress Press); the book is a consideration of the content of the Lord's Prayer as found in Matthew and Luke. It compares the two versions in a search for the original structure and content of the prayer.
2. In a recent Television series, made for Channel Four, the term "Gnostic" brought out the familiar notion of purifying the spirit by freeing it from the enslavement by the body. Elaine Pagels of Princeton University, New Jersey, sought to emphasize that this was true of the most clearly defined Gnosticism, such as that found in Gnosticism.
3. So Jeremias, op.cit.
4. Leonardo Boff, The Lord's Prayer, (Maryknoll, New York 1983, Orbis Books).
5. Boff, op.cit., 94/95.
6. Dostoevsky, in a chapter of The Brothers Karamazov, entitled "The Grand Inquisitor", recognizes the inability of humanity to accept the unlimited freedom which Christ offered by his rejection of Satan on the Mount of Temptation. He suggests that human power structures found within the Church are attempts to re-negotiate those temptations.
7. The Abbey Services of the Iona Community, (Glasgow 1956)

Gene M. Tucker, David L. Petersen, and Robert R. Wilson, Eds, Canon, Theology and Old Testament Interpretation. Essays in Honor of Brevard S. Childs, Pp.xix, 347. Philadelphia: Fortress Press 1988.

This volume is a rich tribute to a scholar whose work has done more than most in this generation to bring into the open forum the problem of the theological use and interpretation of the Bible. The contributors are by no means uncritical supporters of a canonical programme, but seek to respond to and to push beyond the position which Childs reached. Thus, the impression that the essays leave is a thoroughly positive one, in which the "canonical approach" provokes fresh thinking, new directions and original results in the interpretation of biblical texts.

The volume includes, firstly, a number of general essays, by Barr, Gerstenberger, Hanson, Melugin, Wilson, Birch and Petersen. These are fairly diverse, but several of them do overlap in terms of marking out three levels at which biblical interpretation functions. Though given different labels in the context of different essays, these levels are the historical and cultural level which generates the text, the level of the text itself, and the historical and cultural level in which the interpretation of the text takes place. Sometimes these levels are simply marked out in a descriptive way but in several of the essays there is a conscious attempt to define more precisely what their interrelationship might be.

In the second section, essays by van Seeters, Coats, Whedbee and Long are devoted to the interpretation of the Pentateuch and Former Prophets. All three levels can be seen interacting in these studies: the historical reality of the community which generated traditions, the theme of the traditions, and the challenge to the interpretation of the traditions posed by reader response criticism. The third section, on the prophets, includes essays by Clements, Tucker, Jeremias, B.W. Anderson, Rofé and Sheppard. These take up issues of interpretation of older texts to be discovered within the Old Testament itself, the structure and redactional history of

particular passages from the prophets, and the theological and cultic traditions reflected in prophecy. In the final section, on the writings, essays by Towner, Mays and Pope give more prominence to canonical interpretation, and the attempt is made to illustrate concretely the difference that the canonical context makes.

In general, this is a thoughtful collection which, in a much higher measure than is true of many Festschriften, both honours its recipient and rewards its reader.

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Ernest Best , Paul and his Converts, London, T.& T, Clark
1988, pp.177

In 1960 Professor Edwin Judge published his now famous Tyndale Lecture as The Social Pattern of Christian Groups in the First Century, London 1960. Many of the conclusions of the lecture are now no longer accepted, even by Judge himself, but the methodology which it pioneered, that of attempting to look at the NT from a sociological perspective, has proved its worth in countless books and articles in the past thirty years. Many scholars, such as Professors John Gager, Wayne Meeks, Gert Theissen, Robin Scroggs, to name but a very few, have used this methodology to provide fascinating insights into the lives of the people who walk the pages of our NT. Dr Best's book, Paul and his Converts, can be regarded as part of this tradition and makes an important contribution to our understanding of Paul the man, particularly in his relationships to his converts.

The book began as the Sprunt Lectures delivered in 1985 in Union Theological Seminary, Richmond, Virginia. The five original lectures were then re-organized as the eight chapters of the book. The original audience consisted mainly of pastors on active duty rather than academics, and this has set the tone for the book. At the same time it has given the readers the opportunity to

meet not only Paul the Pastor. but also Dr. Best , the Pastor. Dr Best, the Academic is already well-known.... the judicious exegete who can lead us sure-footedly through some difficult text in I, II Thessalonians or 1 Peter or the Gospel of Mark... but in this book, while scholarship is never neglected, Dr Best writes more as a churchman, concerned with helping and challenging ministers as they seek to understand Paul for themselves and to interpret Paul to their people. The book is, therefore, a very readable book, deceptively simple in its presentation, yet built on a solid scholarly foundation, always practical in its approach, with the needs of a working minister always in mind. The minister who reads it carefully will find it an excellent summary of contemporary discussion about Paul.

The overall purpose of the book is to look at Paul the Pastor (Best says that he would have called the book "Paul the Pastor" if Paul had ever used that term of himself!). In choosing this theme, Best warns his readers that other aspects of Paul's life and thought are being deliberately omitted. There is, for example, no direct discussion of Paul as a theologian or Paul as a missionary. One very rewarding result of this concentration on Paul in the context of his relationships with others is that a very human Paul emerges from the book, one who like ourselves can lose patience, can attack opponents (especially those unknown to him personally) with possibly more vehemence than we would expect and also can be very vulnerable to the criticisms of his converts. This provides a salutary counterbalance to books on Pauline Theology. When we consider Paul the Theologian, we stand in awe and admire from afar; when we consider Paul the Man, a pastor in a very human situation, we still stand in awe and admiration, but we also feel a great deal of empathy with him. We can stand alongside him, rather than admire from afar.

Towards the beginning of the book Best sets out very clearly the primary sources used in his research. He left aside the Pastorals, Colossians and Ephesians as non-Pauline in authorship; he used Romans but since it was not written to Pauline converts, only as a control to see if Paul's approach to his own converts differed

from his approach to people whom he had never met; Paul's speeches in Acts (for example, his farewell speech in Miletus to the Ephesian elders in Acts 20.17ff) he considers to be at most summaries of Pauline sermons and therefore does not use as primary sources for a detailed understanding of terms and concepts. This left 1,2 Corinthians, Galatians, Philippians, 1,2 Thessalonians and Philemon. While Best's choice of sources would not make much, if any, difference to the main arguments of the book, a choice of a slightly wider range of sources would have affected some individual arguments. For example, his comment that Paul never explicitly calls himself a "teacher" would be contradicted by 1 Tim 2.7 and 2 Tim. 1.11, if the Pauline authorship of the Pastorals were to be accepted. However, as we have said, the main argument of the book would not be changed.

In a short review such as this, space does not permit us to highlight more than one or two of the most interesting arguments and observations in the book. The present reviewer found the discussion of Paul in his exercising of authority particularly helpful. Best's contention, argued forcefully in his article in Journal of NT Studies and repeated equally convincingly in this book, is that Paul in exercising his authority, did not apeak of himself as apostle and so invoke some kind of apostolic authority. Rather he used the term apostle only on those occasions when either he was introducing himself to a new congregation (as in Romans) or when he was claiming equality with others, such as Peter and James, who already claimed to be apostles, but never when asserting his authority over his converts. Instead, when exercising his authority in the churches he founded, and indeed in all his relationships with them, Best argues that Jesus seemed to prefer images taken from parenthood, building and agriculture. In this section of the book alone there is plenty of material for a whole series of winter Bible studies!

It's a sad fact that busy ministers do not read as many books as they should. This book, however, deserves a high place in their list of priorities because in it they will be brought (relatively painlessly) in touch with up-to-date scholarship in Paul. They will find much to ponder over

Review, IBS 11, July 1989

(and preach about!) in the models Paul uses in his ministry, and above all, they will find themselves reflecting on their own models of ministry, particularly those which they had assumed (wrongly) to have their origins in Paul.

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J.C. McCullough

A.J. M. Wedderburn, The Reasons for Romans,

T. & T. Clark, Edinburgh 1989, pp 189, £9.95

The interpretation of Paul's letter to the Romans has often resulted in very dogmatic statements about its original intention. Wedderburn's book, as the title indicates, does not come down on the side of the view that there is a single reason for the letter being written. A number of complex factors influenced the writing - the situation of Paul himself and that of the Roman Christians, the presence of both judaizing and law-free Christians in the church, as well as Paul's forthcoming visit to Jerusalem and his intended visit to Rome.

According to Wedderburn, "the main thrust of Paul's argument in the body of the letter is to maintain that the preaching of the gospel does reveal God's righteousness, something his judaizing critics doubted." This view of Romans accords well with recent expressions of a traditional Lutheran approach to the letter. (Cf. P. Stuhlmacher's "Der Abfassungszweck des Römerbriefes," ZNW 77, 1986). But Wedderburn's approach is in my opinion a more balanced one because he further describes the main thrust of the letter as being not only against judaizers but "at the same time the followers of the law-free gospel needed to be reminded both that the gospel **does** still call for righteousness, and that they **could** not shake themselves loose from the Jewishness of the faith which they had received (p.141)."

Apparently the Roman church was previously strongly Jewish in character and the form of belief originally

established in the city was one which combined belief in Christ with adherence to the Jewish law. That version of Christianity may well have been followed by Gentiles as well as Jews, particularly those Gentiles in association with a synagogue. Into this situation had come Christians of a different persuasion who dispensed with the need for obedience to the law as such. Wedderburn's careful analysis of the effect of important historical events shows the likely influence of these upon Roman Christianity. On Claudius' decease a strengthening of the Judaizing tradition in the church was to be expected as Jews returned, simultaneously with the expansion of the church amongst Gentiles. Thus a major purpose of the letter is Paul's desire to avert the risk of friction between the two main factions of Christians by appealing for mutual tolerance and esteem.

As the above summary indicates, Wedderburn's reasons for the writing of the letter are several. This enables him to take a comprehensive approach which includes together views which some other writers have seen as mutually exclusive. But his interpretation is not lightly to be dismissed. - it is similar to that of Cranfield's major commentary - following closely on Käsemann's emphasis upon a combination of Rome, Jerusalem and Spain and emphasizing especially the mediating function of Rome. To relate his own approach within the current field of interpretation, Wedderburn exercises considerable care in setting out the contributions of other scholars. The historical factors are thoroughly investigated and the epistolary elements of the letter and their significance carefully weighed. More significantly, the author attempts to give an overview of the total argument of the letter, which succeeds better than most interpretations in providing a coherent understanding of most of the sixteen chapters. It is only fair to add however that he has more success with some chapters than others.

I retain some slight misgivings about the hypothesis of the Judaizing character of the earliest Roman Christianity. There has been a tendency in the past too easily to presume the existence of Judaizers as a necessary foil for Paul's law-free gospel. On the positive side, Wedderburn has succeeded in giving a careful exegesis of chapters 12-15

showing more clearly than most previous scholarship how chapters 12-13 in particular have real concrete relationship to, and relevance for, the situation at Rome. He has also rightly perceived that the arguments of chapters 1-11 prepare the ground for the way Paul addresses this divided community in the appeals which follow in chapters 12-15, by allaying the fears and suspicions that fostered divisions and tensions.

I noted one or two omissions in the bibliography. Robert Jewett's work is well used but his recent book, Christian Tolerance - which puts much stress on chapters 14-15 is not listed. Peter Stuhlmacher's essay on the purpose of this letter, already mentioned above, is also not included though its contents would have added support at several points to this author's arguments.

The refreshing overview of historical factors leads me to ponder, in conclusion, whether the legislation of Claudius did not actually contribute to, if it did not actually cause, a separation from the synagogue of some Christians in Rome, so that Paul in this letter addresses a unique situation where political factors as well as theological are influencing the relation of Pauline Christians to their Jewish roots. [cf Peter Lampe's published dissertation, Die Stadtrömischen in den ersten beiden Jahrhunderten (Mohr, Tübingen 1988)].

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Richard Bauckham, The Bible in Politics, How to read the Bible politically

SPCK, London 1979 pp166 £6.95

The sub-title, "How to read the Bible politically," makes clear the relevance of this book to the present age. The author, Richard Bauckham, is Reader in the History of Christian Thought in Manchester

I found this book fascinating and heartily recommend it to any preacher who seeks to make the Word of God relevant to the contemporary situation and that should be every

preacher! I am very grateful to the editor of this Journal for the opportunity to review it. "Five chapters offer examples of the political exegesis of specific... passages...selected for their diversity." Another examines the whole Bible with respect to the theme of freedom. Two others relate the Jewish and nuclear holocausts respectively to biblical passages. Each chapter is complete in itself (sermons galore!). The first chapter is "an introduction to hermeneutical issues" Thereafter the book "aims to teach by involving the reader in the practice of hermeneutics." While acknowledging the differences between biblical times and our current situations, the author contends that "the Bible provides models of God's purposes at work in particular situations which can help us to discover and implement his purposes in other situations. Such models because they are highly specific can often stimulate our thinking and imagination more effectively than very general principles can." (p12) A few samples will, I hope, whet the reader's appetite to buy this book.

Chapter three, "Wisdom for the Powerful," is a shattering critique of Government. It is based on Proverbs 31.1-9, the words of a non-Jew, also a woman. "The king's duty (is) to supply precisely what the disadvantaged person lacks....it suggests a kind of solidarity between the powerful and the powerless..... It is this kind of exercise of power which justifies the existence of political power." (p46) Further, Proverbs 31.6 seems to be a basis for the offering of wine to Jesus on the cross; this opens the door to another insight into power, as exercised by the King of Kings.

The Book of Esther is examined in relation to the Jewish Holocaust; the parallelism is clear. One quotation should be sufficient to encourage readers of this review to become readers of Bauckham's book: "The writer of Esther depicts the ordinary world of political action....a world without explicit indications or divine purpose. How do God's people take political action without divine directions?" (p123) For the answer, read the book!

The discussion of the Nuclear Holocaust in relation to the Flood (Gen.6-8) is compelling reading. Both have the same effect, but the latter originates in God and ends with the divine promise symbolized by the rainbow: "it is symbolically appropriate that in the nuclear winter no

rainbows will be visible since human beings will have taken it upon themselves to override God's creative will for the survival of his human and non-human creation." (p140) The author makes very clear the lessons of the Flood in relation to the nuclear threat. He refuses - and I agree with him - to see the Apocalypse as referring directly to nuclear war. Therefore he does not consider the lessons that may be learned from the former in relation to the latter. But the Apocalypse, like the Flood, is about total destruction of the earth (and more). If we can learn from the Genesis destruction lessons relative to the nuclear threat, there is a prima facie case for expecting to learn lessons from the apocalyptic destruction, Rev.chs 20,21

The exegesis of Rev.18 is a chilling warning to western society which worships "the idol of its own ever-increasing material prosperity." The author is critical of G.B. Caird's commentary at this point. I read Caird (p227) as more a protagonist of Bauckham than an antagonist!

The final chapter, "The Political Christ," sets all these discussions in the context of the Cross and Resurrection of Jesus. "To interpret Jesus in purely political terms would be to reduce Jesus. But we should be reducing Jesus if we were to exclude the political dimension of his life and fate." (p142)

As I cannot do this book justice, let the last words come from the author. Referring to the Kingdom Of God, he writes: "On the one hand, as the goal we do not reach, it passes judgments on all our political projects and achievements..... On the other hand, as the goal we must anticipate, it...keeps us dissatisfied, hopeful, imaginative and open to new possibilities." (p150)
"Amen and Amen!"

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J.H. McCormack

Geoffrey Wainwright(Ed), Keeping the Faith, Essays
to mark the centenary of Lux Mundi
SPCK (1989), xxiv + 399pp £17.50

"...today is today in virtue of yesterday." That aphorism of Basil Willey could not be more apt than in the theological discussion. It is quoted in the volume under review which not only refers recurrently to Lux Mundi as significant in itself, but also traces the main developments in a comprehensive bibliography and survey of trends in theological interpretation in the intervening century.

Ten years of meeting and discussion enabled eleven young Oxford Anglican theologians, led by Charles Gore, to produce Lux Mundi in 1889. By the end of 1890, it was in its seventh edition. Similar success can hardly be envisaged by the group marshalled by Geoffrey Wainwright six years ago. Notably, in contrast to one denomination working in one geographical area, this group is truly ecumenical. Six are Anglican, three Reformed, two Lutheran, one Roman Catholic and one Armenian/Congregationalist. Seven work in the USA, seven in the UK, and one in Germany. (One feature that has not changed in one-hundred years is that it has not been found possible to include even one woman!).

The editor invited his team "to engage in the perennial duty of our profession," and like the authors of Lux Mundi, "to attempt to put the Catholic faith into its right relation to modern intellectual and moral problems." Lux Mundi took as its subtitle: "Studies in the Religion of the Incarnation." Wainwright says that an appropriate title for his volume might be: "Essays from within a Trinitarian Faith." He traces a "Trinitarian watermark" in much of the work. One contributor argues that Lux Mundi was "more interested in the religion of the Incarnation than in the Incarnation itself."

Certainly it is clear that the turmoil of their era might lead the writers to focus upon "the Light of the World" for the impact made by the practice of that faith. The Oxford Movement, "Essays and Reviews," and its liberal, broad church stance, the Revival Movement led by Moody and Sankey, the Darwinian controversy, German biblical scholarship, "the New Learning" - all of these created a ferment, not unlike what has happened among us in the second half of this century also. When Lux Mundi was prepared for publication, the Oxford Press refused to issue it on the ground that its acceptance of the new

learning, and especially Biblical criticism, would "open the floodgates." So John Murray published it. W.E. Houghton is quoted (in our present volume) as summing up in "The Victorian Frame of Mind" by the chapter headings of that book, the attitudes "present during the greater part of the nineteenth century: optimism, anxiety, the critical spirit and the will to believe, anti-intellectualism, dogmatism, rigidity, commercial spirit, the worship of force, earnestness, enthusiasm, hero-worship, love and hypocrisy."

It is easy enough for a reviewer to set the scene but there is far too much in this book for more to be possible than to indicate some of the many impressions made in its substantial treatment of the same topics as *Lux Mundi* such as "Faith," "Doctrine of God," "The Problem of Evil," "the Atonement," "The Holy Spirit," etc., and to note that, a hundred years later, it has been necessary to add important essays on "The Christian Faith and the World Religions," "The Last Things," "Human Being," and "Rationality, the Sciences and Theology." It seems to one writer that *Lux Mundi*'s contributors may have contented themselves "with the serene reaffirmation of patristic dogma," and did not think through the implications of "their incarnational concern" for the doctrine of God; they did not focuss sufficiently sharply on the NT's witness to "the humiliation and destruction of the Incarnate Son of God." In other words, the emphasis in the past decade on "The Crucified God" and trinitarian doctrine of the crucifixion provides a new perspective which enables theologians to speak with striking relevance to the issues of our time. "Christian theology has to take seriously the fears, needs and despairs of the hopeless, the exploited and mistreated, in whom the image of God is daily trampled underfoot." It is almost thirty years since the World Council of Churches chose as its Assembly theme for the New Delhi Assembly: "Jesus Christ, the Light of the World." There has been no escape from the implications of the Biblical Suffering Servant for a suffering world.

Our essayists provide among other points:

1. The need for a "holistic interpretation" of the Atonement in which the dichotomies between subjective and objective, and the person and Work of Christ, are healed within the church by the Holy Spirit.

2. The unending call for a theodicy, of trying to find out why God allows so much evil in his creation in which "God respects the impersonal operations of nature and..... respects human freedom."
3. Our history as Christians and that of Israel are continuous and integral as we are called to be the Messianic pilgrim People of God.
4. The order of ministry is not authorized from above through apostolic succession from the Apostles themselves; rather it is by mutual recognition of responsible leadership when this is found in one group of Christians by leaders of another neighbouring one - this is "synchronic" rather than "diachronic" in process.
5. There has been a shift in theology in the past century from incarnational emphasis to that of the Kingdom as the organizing motif of thought. This has far-reaching consequence, for example, in the thinking that produced the ecumenically supported document, "Baptism, Eucharist and Ministry." There is in it a recognition of both believer's and infant baptism. This is a light age away from what Lux Mundi could have begun to conceive with its enshrining of sacramental life within the institutional setting.
6. A contemporary Christian understanding of faith has both to resolve the "dilemma of commitment" for the modern lay person, and simultaneously to give at least the beginning of an adequate answer to the problem of "Christianity's complexity and ambiguity."
7. In considering how faith and sciences relate, there is need to consider not only "knowledge" and "rationality" but also "wisdom," as it permeates the bible records. Our disordered world and humanity has been "reproportioned by the new "wisdom of God", and this has relevance for the material world and not just for the spiritual dimensions of our being.

In these days, when politicians and churchmen shout at each other across a great divide, the essay on "Christianity and Politics" shows us a "sober, critical, encouraging political theology, rooted in trinitarian faith, illumined by an eschatological hope and inspired by a prophetic love for people."

Again, with the present widespread acceptance of

religious pluralism as an ideology, the essay on "The Christian Faith and the World Religions" is particularly pertinent. Coming from an author with a lifetime of Missionary service and ecumenical commitment to dialogue with people of other faiths we get a measure of how far we have travelled from the days of *Lux Mundi* when it did not press upon those authors to regard it as one of the new issues to be faced. How is the mission of Christianity to the world to be carried on? Is it by "exclusivism" or "provisional pluralism", or along the lines of Karl Rahner's "anonymous Christianity?" The author settles for "biblical realism", following Hendrick Kraemar and Karl Barth: "It is certainly true that Kraemar refused to recognize any of the world religions as ways of salvation alternative to Christ." He did not, however, draw the conclusion that all non-Christians were eternally lost. "The uniqueness and universality of what God has done in Christ is to find expression through mission to all the nations. Christ who is the light of the world (*Lux Mundi*) leads us into the fulness of the truth as we follow him in his mission to all the nations and so learn that he is the 'Lumen Gentium,' the light whose glory is to be reflected in the manifold richness of a multicultural world, the world of all the nations."

That positive, hopeful note is a good one on which to end this review-cum-appetizer. A more suitable title than "Keeping the Faith" would be "Kept by the Faith," - because, as the gist of these essays is in the Trinitarian activity, past, present and future in every aspect of human concern, we have every reason to be hopeful, to seek to renew dialogue with every discipline, knowing that wisdom and truth are incarnate within the body of Christ by the Spirit of God.

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Jacob Neusner, Judaism in the Matrix of Christianity,

Fortress Press, Philadelphia 1986

ppxvii, 148

In 1984, the Fortress published Jacob Neusner's

Judaism in the Beginning of Christianity in which Jacob Neusner analyzed "the way in which Christianity took shape in the matrix of Judaism." This book reverses that procedure. It seeks to show how the Christian context influenced the form Judaism assumed in the later centuries.

Dr Neusner's thesis, described as provocative, is "that it was in direct response to the challenge of Christianity Triumphant that the Judaism of the dual Torah took shape in the fourth century, and came to its first documentary expression in the writings of the early fifth century." (p.xiii). This claim for the influence of Christianity on the form Judaism took is further clarified in the preface (xvi) He speaks of a Judaism without Christianity ie developing independently. Thus "Judaism without Christianity is represented by the Mishnah and its close associates, Abot and Tosefta: stress on sanctification, a politics of accommodation." But Judaism despite Christianity ie developing in response to a developing and successful Christianity became a system "exposed by the Talmud of the land of Israel and its closest friends, Genesis Rabbah and Leviticus Rabbah." (op.cit) Neusner speaks of the religious worlds of the West ie those of Judaism and Christianity as changing places (3). "The one nurtured in active politics became apolitical, leaving the world of history. The other born on the fringes of empire, took control of the government of the world. Judaism prepared for one politics, now addressed a people without politics. Christianity, born among the weak and subjugated, turned out to rule the world."

The thesis is worked out thoroughly with a tendency to repetition perhaps implying that the author felt he had to spell out something controversial. Among notable aspects presented, we may mention his claim that the Fourth Century is the first Century (15-25); Change without Christianity: The Enduring Structure from the Priestly Code to the Mishnah (29-49); a rather odd chapter (to this reviewer) on the "Doctrine of Emotions" where emotions are interpreted as "forms of symbolic behaviour;"(51) interesting reflections on the relationship between Mishnah and the Talmuds.

The author is master of his theme, something borne out, it would seem, on every page. Whether the thesis will win wide acceptance or not, it still represents a fresh and

original approaches in an area assuming greater
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